

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 8th September, 1870.

POLITICAL (DOMESTIC).

THE *Meerut Debating Society's Journal* for the month of May has some essays on the subject of the income-tax. The only one of these that is well conceived is that by Mohammed Fazl Azím, Tahsildár of Sirdhana (Meerut), in which the writer recommends a tax on marriages, to supersede that on incomes. The substance of this has already appeared in a late number of the *Selections*.

The *Majma-ul-Bahrain* of the 25th August, under the heading "Azimgurh," reports that the number of persons bitten by snakes this year was greater than that of last year, but that the majority of the patients were saved from death by making use of the antidote with which the police-stations have been provided, instead of having recourse to mesmerism or incantations, which were before the popular remedy.

The same paper regrets that Mr. H. Hankey, Officiating Agent to the Governor-General, Murshedabad, in distributing the usual pension allowances to the Princes and *Begams* of the Agency, has overlooked the claims of their domestics and attendants. Formerly, when the late Rája Purush Naráin had charge of the distribution, the claims of the latter were regarded equally with those of their masters, and the writer thinks it a

pity that they should be debarred from the indulgence now, and left to misery and destitution.

The *Mufid-ul-Anám* of the same date reports that, in consideration of the late famine in his territory, the Mahárája of Gwalior has reduced his land assessment by twelve lakhs of rupees.

The *Rohilkhund Akhbár* of the 27th August publishes in its correspondence a letter on the dangers caused by kite-flying; and asks Municipal Commissioners to put a stop to this mischievous practice. The writer also thinks that Government ought to interfere, and make the act punishable by law.

The same paper is informed that in the construction of the railroad from Moradabad to Allygurh, the engineers have neglected to provide culverts for the passage of water in places where they were most wanted: the result has been that not only has the public highway, already in a bad state from the recent heavy rain, been greatly damaged, but hundreds of corn-fields have been flooded. Unless prompt measures are taken, it is probable that the crops will be ruined; in which case, the writer asks who is to be accountable for the payment of revenue, the zemindars or the railway company?

The *Panjábi Akhbár* of the same date has a long communicated article on the income-tax.

The writer states how the tax was first imposed by Government, with a view to meet the debts it had incurred, on the promise that it was to come to an end after five years, and how, after the expiry of that term, instead of being abolished, it was doubled; although, according to the statements made in the newspapers of the day, which seemed to be reliable, the Indian budget showed a clear saving rather than a deficit.

He then goes on to show how the mutiny of 1857 and the continued famine of the past years have reduced the Natives of India to general poverty, and how ill, under the circumstances, they can afford to pay the tax at the present enhanced rate. He argues that in the time of the late

Sovereigns, although the income from the land-tax was considerably less than what it is now, and the people were generally in affluent circumstances, and knew not what famine was, and although wars and revolts were unintermittingly going on at a cost of hundreds of thousands of rupees, no tax was levied on the people. Now, however, it is quite otherwise. Undisturbed tranquillity reigns throughout India, and yet the people are oppressed with taxes, while popular opinion is never consulted, nor the sentiments of the ruled studied. It is true Hindustání Chiefs and Princes do form part of the Legislative Council of the Governor-General; but it will scarcely be denied that their participation in business is merely nominal, and that they have no weight or influence in the State counsels.

The debates are conducted in English, and are entirely beyond the comprehension of the Native members. Even supposing they were to understand them, their voices would be silenced by the overwhelming majority of Europeans. This is the reason, and no other, why Native gentlemen appointed to the Council generally resign, upon a pretext of illness or that the climate is unsuited to them, before the expiry of their year of office.

The writer then asserts that the people of India being equally the subjects of the British Crown with the people of England, it is very unjust that the rights and privileges enjoyed by the latter should be denied to the former, *e. g.*, in the matter of conferring posts in the public service. Strictly speaking, says he, the Natives of India surpass the Englishmen in their loyalty to the Queen. The English are kept in good humour by the presence of their Sovereign; while we in India have never even seen a sight of her. When at one time England was attacked by famine, and an appeal was made to India for relief, she contributed large sums for the relief of Englishmen; whereas, when a similar calamity befell Calcutta in 1867, and England was asked to render assistance, the Secretary of State made a flat refusal.

Then, again, beset though the people are by poverty, on the occasion of the Duke of Edinburgh's visit to India, they all celebrated His Royal Highness' arrival with great rejoicings, and came forward with hundreds of thousands of rupees to commemorate his visit to their country. Even the prisoners of the Calcutta Jail contributed their mite as a proof of their sincere loyalty and allegiance to their Sovereign.

On the above grounds, the writer thinks that Englishmen and Indians should be treated alike, and the same liberties granted to one as to the other. If this were done all complaints would cease; even the tax would be borne without a murmur if we were treated fairly. If the country were involved in war, and the Imperial treasury empty, no one would refuse to contribute; or if we were assured that England is taxed in exactly the same proportion as India, we should have no objection, provided we were treated like Englishmen, and appointed to offices as they are, and not exhorted to imitate our free fellow-subjects only in the subscriptions they contribute to public undertakings; or, lastly, if the tax must be levied because it is the will of the strongest, let us be told so: we will resign ourselves to the loss of this counterfeit liberty we enjoy, and pay tribute like the conquered race we really are.

The *Kárnámah* of the 29th August has a long article, the gist of which is that since the transfer of India from the rule of the East India Company to that of the Queen the country has been overwhelmed with a great variety of taxes and imposts; and a good many oppressive measures, which were unknown in the Company's time, and were quite uncalled for, have been introduced. The revenues show a marked increase on those of the past years, and large sums of money are yearly added to the treasury; but, notwithstanding this, a deficit has come to exist, simply on account of the heavy expenses uselessly incurred by the Public Works Department. These ought not in fairness to fall on the people, nor should such extraneous charges as those connected with the Afghanistan campaign or the Abyssinian war, nor even expenses connected

with the embassies to China and Persia, which have little to do with the country. The writer prays, in view of the poverty and the miserable state to which the people of India have been reduced, that mercy may be shown to them by Government. The people of Oudh are in particular recommended as deserving of sympathy.

The same paper notices the complaints prevailing at Agra on account of the rigour practised in the collection of the income-tax. Here a *sáhúkár* has stopped his transactions, there *baniyas* have shut up their shops. It is added, that a similar state of things prevails at Allahabad, where complaints are preferred to the Collector, but to no effect.

The *Agra Akhbár* of the 30th August asserts that Sindh and Bilochistan have this year been visited by a heavy flight of locusts. In July their numbers were so immense that from Kiránci to Candahar whole forests and fields were stripped of their verdure.

The same paper, referring to the proposed construction of a road at Benares, from the railway station to the Chándní Chauk, states that the houses lying in the line of road are being demolished by the orders of the Municipal Committee, and that the owners are to be paid for the land at the low rate of one rupee for every four yards, and are further required to remove the materials at their own expense.

The *Safír-i-Star of India* of the 31st August notices the prevalence of cholera in Patna. It is stated that 170 persons fell victims to it in one day.

A correspondent of the *Majma-ul-Bahrain* of the 1st September says that the existing police system at Bareilly is to be replaced by the old one. The writer does not think that any good will result from the change.

The *Núr-ul-Absár* of the same date says that the lanes and bye-streets of Allahabad are in a disgraceful state. No measures are taken by the Municipal Committee for cleansing them, or even making them passable.

The same paper refers to the case of bribery proved against the *Sarrishtedár* of the Cantonment Magistrate's Court at Amballa, and the orders passed on it that the man be debarred from re-employment under the Panjáb Government, and that a descriptive-roll of him be published and circulated with a view to that end. The editor remarks that there may be some kind of bribery which, according to the rules of that province, is not punishable by a heavier penalty. At any rate, observes the editor, such a state of things plainly shows that some of the sections of the Indian Penal Code are so unmeaning that they have neither been, nor can be put in practice. In fact, since this Code has been in force it has produced no specially good results such as might prove its excellence.

Another article in the same paper notices the establishment by the Mahárája of Jaipur, on the 13th August, of a Circuit Court in his principality for deciding civil suits in the rural districts.

The *Benares Akhbár* of the same date says that the Mahárája of Benares, for some reason or other, cannot get honest and capable men to remain in his service. Munshi Hanuman Pershad and Baboo Pyare Mohan have left him to become pleaders in the High Court; Rai Baldeo Bakhsh has become a Deputy Collector. The present diwan and sub-diwan are said to be on the point of quitting the Mahárája's service.

Saiyid Alí Mohammed, the Mahárája's tahsildár, is blamed for his idleness; and it is asserted that both on this account, as well as the doubtful character of the *wásil-báqi-nawís*, the tahsíl accounts are in the greatest confusion.

The same paper is informed that the people of Bára and Khyrágarh, in the Allahabad District, often become lame. This is said to be due to a particular kind of pulse (called *kisár*), which grows spontaneously in these pergunnahs, and has the effect of affecting those who eat it with paralysis. The Lieutenant-Governor has established a poorhouse at Khyrá-

garh, where hundreds of these men are supported, and has strictly prohibited the cultivation of this grain. The Rájá of Bára, it is said, has agreed to set apart half per cent. of his total income for the support of these unfortunates.

The *Mangal Samáchár* of the same date notices the establishment of a new society at Allygurh, by the principal Native gentlemen (chiefly officials) of that place, under the name of *Anjuman-i-Afi'at*, with the object of promoting the public health. The first act of the founders has been to raise among themselves a subscription, amounting to Rs. 350, for employing Maulavi Mohammed Jawwád Alí, the eminent royal physician of Dehli, for the benefit of themselves and their fellow-citizens, rich and poor alike. As, however, the subscription is by no means sufficient for the support of the physician, a hope is expressed that the district authorities will supplement it by a liberal grant from the municipal funds.

The *Urdu Akhbár* of the same date censures several Native states for attempting to imitate the British Government in their projects of taxation.

The Mahárája of Jaipur is mentioned as an example. He has it in contemplation to impose a tax upon the personal property of his subjects under the name of *sair*, in addition to the *malguzari* or land revenue. This, says the writer, is the severest tax, as it will leave nothing whatever exempt from impost. He thinks that this rigorous measure, though it will doubtless fill the Mahárája's coffers, will at the same time ruin the people. The Mahárája and his brother Chiefs should consider that the people under their sway are by no means so well off as those under the British Government, nor are any such large sums spent upon works for the benefit of the public. In the British dominions, even, such a tax is felt as an intolerable burden; how will it be to the poor inhabitants of Native states? It is certain to be ruinous to the country, already half depopulated by famine, and will throw back its progress for centuries to come.

The *Mufid-i-Am* of the same date asserts that the distress to which Ajmere and Márwár were reduced during the late famine is now at an end. There has been abundant rain in the territory, and grain is sold in large quantities and at a lower rate. The inhabitants who left their homes during the scarcity have now returned, to the number of two or three thousand, and, although prices have not yet entirely recovered themselves, there are no complaints.

The same paper, like the rest of its contemporaries, asks Government to resume the old system of having official documents, &c., printed at private presses at contract-rates, instead of keeping up presses of its own, a measure which is both more expensive to Government and also interferes with the profits of private establishments. Even now, says the writer, the authorities of some districts see fit to avail themselves of the aid of the latter; for example, the printing-work connected with the Courts in Oudh is conducted mainly by the *Oudh Akhbár* Press, while, under the directions of the Sudder Board of Revenue, the official papers of many of the districts in the North-Western Provinces are printed at Munshí Jawáhir Lál's Press. In a word, the plan in question will ensure a clear gain to Government, while it will serve to foster and encourage private enterprize.

The *Allypurrh Institute Gazette* of the 2nd September publishes an account of the death of Rajah Sir Deo Narayan Singh, K.C.S.I. The virtues of the deceased gentleman, his kindness and admirable character in private life, his loyalty and services in the cause of the British Government, and the advancement of civilization among his fellow-countrymen, are eloquently described, as well as the general grief and gloom produced by his sudden decease. On the very day he died he had presided at a meeting, one of the series held for effecting a reduction in marriage-expenses.

A Simla correspondent of the *Urdu Dehli Gazette* of the 3rd September points out the necessity of providing the river

flowing beneath Kussowlee with a bridge. After a shower the river becomes impassable, and remains so for a few hours.

The same paper, in referring to the application of the Zamorin, Rája of Calicut, to the Governor of Bombay, praying to be exempted from attendance in the Civil Courts, and the reply that the request could not be acceded to, remarks that the Governor is averse to allow respectable Natives that indulgence; although, from a statement published in the *Englishman*, we learn that in a late issue of the *Calcutta Gazette* the names of twelve Native gentlemen were published to whom it has been allowed.

POLITICAL (FOREIGN).

A correspondent of the *Panjábi Akhbár* of the 27th August, writing from Cashmere, says that the rice-dealers there, who are all Pundits (*i. e.*, Brahmans), grievously oppress the poor people. They sell rice at an exorbitant rate, and often refuse to sell it at all. Their misdoings are not reported to the Mahárája through the connivance of the public intelligencers, who, besides being themselves of the same caste, also take bribes from the grain-dealers.

The writer hopes that this may reach the eye of the Agent at Srinagar, and that he will intercede with the Mahárája to put a stop to these extortions; if this cannot be done, that the restrictions now enforced to prevent the people from leaving the state without passports will be done away with, so that they may earn their bread by obtaining employment elsewhere.

EDUCATIONAL.

The *Majma-ul-Bahrain* of the 25th August says that a meeting was lately held at Azimgurh for raising subscriptions in aid of the proposed college at Allahabad. Babú Manglá Prasád, and the Thákurs of Chhaprá and Rasúlpore, took the lead, by heading the subscription-list with a contribution of Rs. 200 each.

The *Punjab Akhbár* of the 25th August gives an account of the Arabic School established at Deoband (Saháranpore) by public subscription four years ago. The teaching-staff consists of five Arabic and one Persian teacher, besides a reader of the Koran. The number of pupils is ninety-two, of whom thirty come from other districts. The boarding expenses of the latter are paid by the Natives of Deoband, who also contribute largely towards the maintenance of the school. The subscriptions paid in aid of the school range from 4 annas to Rs. 120 ; while many gentlemen have generously made gifts in books to the institution, which now possesses 117 volumes so presented, besides 89 lent for use. Many of these books are reported to have been contributed by the people of Mecca.

The school is said to be in a flourishing condition, but the funds at disposal are not sufficient to extend its usefulness, and the writer invites the attention of the Nawábs of Bháwalpore, Tonk, and Rámpore, the Begam of Bhúpál, and other Mohammedan Chiefs to the institution, and hopes that they will contribute towards its support.

The *Kárnámah* of the 29th August notices with pleasure the establishment of six female schools in as many *mohallas* of the city of Agra, under the auspices of Pandit Bansídhar. The girls attending these schools number one hundred, and belong for the most part to good families.

The *Najm-ul-Akhbár* of the same date notices the reward of Rs. 1,000 given by the Mahárája of Patyála to the boys of the Sanáwar College, on the occasion of his recent visit to Kussowlee, as a sign of his being gratified with the way in which the boys appeared before him and performed military exercises.

The same paper, referring to the application from the Deputy Inspectors of the 1st Circle, D. P. I., North-Western Provinces, to the Inspector, praying for the grant to them by Government of house-rent, and the Director's orders on the application, that no such grant could be made unless the

expenditure had been provided for in the annual budget of the department, nor could the charge be with propriety defrayed from the halqabandí cess, remarks that as the office-work of Deputy Inspectors has considerably increased by the development of the halqabandí system, it is proper, if house-rent is denied the mthat a building be erected in each district for their offices.

The *Núr-ul-Absár* of the same date discusses the question of the withdrawal of State aid from higher education. Government has now resolved to make the people pay for their education themselves; and this not from any want of appreciation of the benefits of enlightenment, but simply because the Imperial treasury cannot meet the demands made upon it. In accordance with this resolution, the educational cess has been incorporated with the land revenue in the North-Western Provinces, Central Provinces, Oudh, the Punjab, and the Bombay Presidency. But in Bengal the objection had to be met that the land revenue was already permanently settled; and the Lieutenant-Governor supported the zemindars in their opposition to further taxation. The Secretary of State, however, has now finally disposed of this question in his late famous despatch. He rules that a tax levied by local rates, for local purposes of improvement, upon the property of all persons accessible to the tax, is not an enhancement of land revenue, and therefore not a violation of the terms of the permanent settlement. It would not become us to impugn the judgment of our rulers in this decision, but we may profit by the liberty of speech and discussion accorded to us by the British Government to consider it, at any rate, as a matter of logic and scholastic argument. It appears to us, then, that His Grace has failed to refute this objection to the levy of the tax, that, when the Government in 1793 fixed the land revenue in perpetuity, it did so with the same intention as that with which this revenue had been assessed from time to time by the Native rulers. But these rulers appropriated this revenue to whatever purpose in their opinion was required by the needs of the State. Whatever

was required for the welfare of their subjects they defrayed from this source, and from no other. It is granted that they did not contemplate such expenses as roads and education ; but that does not alter the question. Our Government, more enlightened, considers these as necessary to the welfare of its subjects ; and so would the Native Governments had they also reached the same pitch of civilization, and, so considering, would have defrayed these expenses from the land assessment, *i. e.*, the demand which in 1793 the English fixed in perpetuity.

Setting aside these arguments, which are now overborne by the authoritative decision of our rulers, who have resolved to enforce the road and school cess in Bengal as in other parts of India, let us consider whether it is expedient for Government to withdraw its aid from popular education. No doubt it would be a great advantage if the people of India could be roused from their listlessness and made to understand that they must rely upon their own exertions and energy for their enlightenment and civilization. Government has been educating its subjects for seventy or eighty years, and it might well be thought that this was long enough to show whether they are now able to walk by themselves. Notwithstanding this, and in spite of the success achieved by several Natives of Bengal, no sufficient general enlightenment has been brought about ; what we have is merely external and accidental. Still when we want clothes we get them from English manufacturers ; when we travel we surrender ourselves helplessly to English engineers ; when we fall ill we use English medicines. All the adornments and luxuries of life we obtain from England. In very truth, if God had not given us the earth to till we should have to fetch the food we eat from England. Dependent as we are for everything upon the arts and manufactures of foreign lands—and skill in such arts and manufactures is the result of the higher education—can it be said that the time has yet arrived when Government can with safety leave us to educate ourselves?

The *Lawrence Gazette* of the 2nd September notices the establishment, five or six months ago, of an Oriental school at

Kirána, a village in Mozuffernuggur, supported entirely by subscriptions raised by the gentlemen of the place. The subjects taught are Arabic, Persian, and arithmetic. The management of the school is under the control of a committee composed of a head man from each *mohalla*. The course of study in each of the two languages includes books read by the most advanced Oriental scholars, and the classification system and other rules observed in Government schools are adopted. The amount of subscriptions hitherto raised is Rs. 50, which more than covers the expenses of the school in its present state of infancy. The inhabitants take a hearty interest in the institution, and, in order to improve its prospects, propose to raise a further contribution towards its support by levying one rupee per well from the cultivators of the village.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1870.		1870.	
1	<i>Debating Society's Journal,</i>	Meerut, ...	For May		Sept. 4th	
2	<i>Dabdaba-i-Sikandarí,</i> ...	Rampore, ...	Augt. 15th		" 5th	
3	<i>Shola-i-Túr,</i> ...	Cawnpore, ...	" 16th		" 5th	
4	<i>Meerut Gazette,</i> ...	Meerut, ...	" 20th		" 6th	
5	<i>Jagat Samáchar,</i> ...	Ditto, ...	" 22nd		" 2nd	
6	<i>Matla-i-Núr,</i> ...	Cawnpore, ...	" 22nd		" 7th	
7	<i>Málwa Akhbár,</i> ...	Indore, ...	" 24th		" 5th	
8	<i>Mufid-ul-Anám,</i> ...	Futtehgurh, ...	" 25th		" 1st	
9	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	" 25th		" 1st	
10	<i>Akhbár-i-Alam,</i> ...	Meerut, ...	" 25th		" 2nd	
11	<i>Panjábi Akhbár,</i> ...	Lahore, ...	" 27th		" 1st	
12	<i>Anjuman-i-Hind,</i> ...	Lucknow, ...	" 27th		" 2nd	
13	<i>Rohilkhund Akhbár,</i> ...	Muradabad, ...	" 27th		" 7th	
14	<i>Kárnámah,</i> ...	Lucknow, ...	" 29th		" 2nd	
15	<i>Márwár Gazette,</i> ...	Jodhpore, ...	" 29th		" 6th	
16	<i>Buddhi Vilás,</i> ...	Meerut, ...	" 29th		" 7th	
17	<i>Jagat Samáchar,</i> ...	Ditto, ...	" 29th		" 8th	
18	<i>Shola-i-Túr,</i> ...	Cawnpore, ...	" 30th		" 4th	
19	<i>Nasím-i-Jaunpore,</i> ...	Jaunpore, ...	" 30th		" 4th	
20	<i>Agra Akhbár,</i> ...	Agra, ...	" 30th		" 4th	
21	<i>Oudh Akhbár,</i> ...	Lucknow, ...	" 30th		" 5th	
22	<i>Jalwa-i-Túr,</i> ...	Meerut, ...	" 31st		" 6th	
23	<i>Safir-i-Star of India,</i> ...	Gujaranwalla, ...	" 31st		" 7th	
24	<i>Núr-ul-Absár,</i> ...	Allahabad, ...	Sept. 1st		" 2nd	
25	<i>Mufid-i-Am,</i> ...	Agra, ...	" 1st		" 2nd	
26	<i>Ab-i-Hayat-i-Hind,</i> ...	Ditto, ...	" 1st		" 4th	
27	<i>Urdu Akhbár,</i> ...	Delhi, ...	" 1st		" 6th	
28	<i>Mangal Samáchar,</i> ...	Beswan, ...	" 1st		" 6th	
29	<i>Najm-ul-Akhbár,</i> ...	Meerut, ...	" 1st		" 6th	
30	<i>Mufid-ul-Anám,</i> ...	Futtehgurh, ...	" 1st		" 7th	
31	<i>Naiyir-i-Akbar,</i> ...	Bijnour, ...	" 1st		" 7th	
32	<i>Benares Akhbár,</i> ...	Benares, ...	" 1st		" 7th	
33	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	" 1st		" 8th	
34	<i>Akhbár-i-Alam,</i> ...	Meerut, ...	" 1st		" 8th	
35	<i>Samai Binod,</i> ...	Nynee Tal, ...	" 1st		" 8th	
36	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 2nd		" 6th	
37	<i>Rajpútána Social Science Congress,</i> ...	} Jaipore, ...	" 2nd		" 7th	
38	<i>Allygurh Institute Gazette,</i> ...	} Allygurh, ...	" 2nd		" 7th	
39	<i>Urdu Delhi Gazette,</i> ...	Agra, ...	" 3rd		" 6th	
40	<i>Panjábi Akhbár,</i> ...	Lahore, ...	" 3rd		" 8th	

ALLAHABAD :
The 14th September, 1870. }

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